

COLLEGE AND CHURCH

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Editor

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COLLEGE AND CHURCH is the educational news bulletin of the Commission on Christian Higher Education of the Association of American Colleges. The opinions expressed in the various articles are those of the respective authors and do not necessarily reflect the opinions of the Commission. They are presented in conformity with the policy of this publication which provides for freedom of discussion concerning problems of Christian higher education.

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COMMISSION ACTIVITIES AND EDITORIAL NOTES

CHRISTIANITY CONFRONTS COMMUNISM

In February 1946, a young man from South Boston addressed a group of theological students at Boston University on the alleged benefits of Communism. A full-fledged member of the proletarian party, he believed that Communism was the *alpha* and *omega* of all proper human thought and activity. Four years later, the same young man was baptized in the chapel of the Boston University School of Theology; completely converted to Christianity through the efforts of Dr. Harold DeWolf, Professor of Theology at Boston University.

The ex-Communist, a foundry worker who now hopes to enter the ministry, one of millions whose hopes were shattered by the depression of the 1930's, became interested in Communist ideology as a WPA worker in 1939. He joined the proletarian party, a group that adheres to the principles of Communism, although not officially connected with the central party; became a national organizer, lecturer and worker.

Dr. DeWolf spoke to the young man after hearing him address the Boston University group, and over a seven-year period, the two met personally and corresponded on their conflicting beliefs. Gradually, Dr. DeWolf's strong and unshakable belief in God and his commitment to action based upon this belief convinced the other of his errors. Following instruction and persuasion, the ex-Communist was baptized, became a member of one of our denominations and is now ready for the Christian ministry. The adventure of the Christian life is expressed by the ex-Communist in these words: "I have come to believe in God and the Christian life by a rough and damaging road. The one thing which I should now like to do is to lead other men into Christian brotherhood."

Dr. John C. Bennett believes that the errors of Communism are in large part a failure of Christians and Christian churches to be true to the revolutionary implications of their own faith. He believes that the effectiveness of Communism lies chiefly in the fact that it seems to offer the exploited and neglected peoples of the world what has been denied them in a civilization which has often regarded itself as Christian.

On the other hand, Dr. Bennett declares, Communism as a system of thought is a compound of half-truth and positive

error, a threat to essential forms of personal and political freedom, and it is the responsibility of Christians to resist its extension in the world.

Dr. DeWolf has found one method of resistance that deserves the consideration of all Christians. Dr. Hunter B. Blakely, in his excellent address, "Christianity Confronts Communism," delivered at the annual meeting of the Conference of the Church-Related Colleges of the South, gave the challenge to the Christian colleges to confront Communism with a Christian philosophy of life. I hope that this address will be published in a future issue of COLLEGE AND CHURCH.

The Christian view of man supports a government by the people and political freedom for a minority group in a context of spiritual and cultural freedom. Christianity is the faith by which we struggle for more equal justice in the social order.

AMERICAN COLLEGES AND UNIVERSITIES IN THIS CRISIS

The Very Reverend Paul C. Reinert, S.J., president of Saint Louis University, declared before the student body at the annual President's Convocation that "American colleges and universities must return to the concept of truth 'or fail this country in its hour of crisis.'

"Too many institutions of higher learning are afraid of teaching the very principles imbedded in our American Constitution and Bill of Rights, lest they be considered dogmatic or doctrinaire," Father Reinert asserted.

While voicing his opposition to "loyalty oaths" and the forcing of democratic convictions on anyone, Father Reinert said that "what worries me today is the relativism in regard to truth which stands at the opposite pole from loyalty and oaths and the like."

In the strenuous efforts of educators to protect freedom of thought and expression, "I am afraid that we educators are failing in our duty to work incessantly to discover the truth and teach the truth. The basic facts which form the very cornerstone of our American way of life are not being taught and that is why our adherence to that way of life today is more a matter of tradition and loyalty to our forefathers than a personal, abiding conviction alive and burning in our own hearts. Ameri-

can students are being smothered with vague, indefinite, intangible generalities."

Referring to Julian S. Huxley's recent lecture in Saint Louis in which he proposed that the Western world should by scientific experimentation establish our democratic ideology, Father Reinert stated: "Here, again, is the typical vague, vacuous approach to the world crisis which implies that after centuries the human mind is still doubtful about basic premises on which we can build. This evolutionary philosophy, which assumes that truth is as changeable as the seasons, is at this stage of civilization an admission of intellectual bankruptcy."

Emphasizing that we must not "embrace measures of censorship or control which are the essence of the police state," Father Reinert nevertheless scored the point that "every American college worthy of the name has, in this year of crisis, the solemn duty of insisting in season and out of season that there is a reality in this world which we call truth.

"America is built upon certain inflexible, 'self-evident' truths which found their classic expression in our Constitution and Declaration of Independence. Why is it the right thing, the American thing to do to broadcast from radio stations near Russia our convictions about truth, its immutability, the principles on which our government is built, and yet wrong to teach these same principles here at home in our classrooms?

"Fear of being considered dogmatic if colleges teach these democratic truths is based upon a misunderstanding. Tolerance is an attitude towards persons, not towards what we conceive to be wrong ideas. To say otherwise is to deny that one can have convictions, because to be convinced of anything is to be intolerant of any conflicting idea. If a man declares that the world is flat, we can and should tolerate the man and even his expression of his belief, but it would be ridiculous to say that tolerance demands that we tolerate his idea.

"And it would be equally ridiculous to say that it is un-American, authoritarian, totalitarian to hold and teach the inflexible truths on which our democracy depends. If that is un-American, then America itself is un-American. America is so intolerant that she forbids her subjects to profess allegiance to a foreign power."

The basic truths upon which democracy is built, and which

"should be taught to Americans with all the power and ingenuity of the best known educational methods" are "the existence of a personal God who will judge the good and evil in a man's life and reward him accordingly; that all men are obliged to worship and obey God as His creatures and servants; that man has a spiritual as well as a material nature, and that he is responsible for his actions in this life; and that all men without exception possess these God-given duties and these God-given rights.

"These are the only basic principles which can keep a nation free. They are the only truths that can motivate men and women to sacrifice for their government. They are the only principles so worth living for that they are also worthy of dying for."

American educators must, however, "avoid methods which belong in the same class as suppression or liquidation of minority groups, imprisonment for political opinions, spying or informing on private citizens, abrogation of the rights of free speech and free assembly.

"The truths of democracy, just as all truths, must be freely and spontaneously embraced if they are to endure in the minds and hearts of men and women. That is why I personally am opposed to the loyalty oaths which, for example, the Board of Regents of the University of California attempted to impose on all faculty members of that institution.

"However, today there are reputedly learned professors in well-known universities contending that the objective of a liberal education is not to arrive at truth, but at confusion of thought. If these professors are consistent, they should be just as opposed to democratic principles as to communistic tenets because they both demand universal assent, both claim to be based on immutable truth.

"All the money we are spending for defense and propaganda, all the blood being spilt in Korea will be in vain unless we Americans embrace and adhere to positive doctrine. Under the guise of academic freedom and a false fear of authoritarianism and dogmatism, our American universities are failing the supreme test which the world crisis is forcing them to face."

Humanity is seeking a way of life rather than an inglorious death. It must be challenged again and again to feverish activity in an effort to find new plans of salvation. President Reinert

is doing an excellent work in challenging our colleges and universities.

RESIGNATION OF EXECUTIVE SECRETARY

In the following letter addressed to Dr. Hunter B. Blakely, chairman of the Administrative Board of the Commission on Christian Higher Education, the Executive Secretary of the Commission has tendered his resignation.

Dr. Hunter B. Blakely, Chairman
The Commission on Christian Higher Education
The Association of American Colleges

Dear Dr. Blakely:

May I submit to you my resignation as Executive Secretary of the Commission on Christian Higher Education to become effective as soon as plans for the continuation of the program of the Commission can be arranged.

I have enjoyed my work with the Commission very much. I realize full well the significance of the role of Christian higher education and the very important part that this Commission will perform in uniting Christian colleges to give emphasis to the fundamental place of religion in education. However, I have missed tremendously the close daily associations with people that I had both in the pastorate and as Director of Religious Activities on the college campus. I feel that I must return to these associations and the call is especially urgent in these days when confusion is so prevalent in our world.

I am a pastor by call and by training, ordained in the ministry of The Methodist Church, and in that field I shall endeavor to make my contribution.

The Church has always made its greatest progress in times of difficulty. In their fellowship as believers, our forefathers built a nation and made Jesus Christ, himself, the chief cornerstone. It is not coincidental that in these days of world despair, the nation which they helped to found stands now as the last great bulwark of human freedom.

It is necessary that we, who are heirs of such a priceless legacy measure ourselves *individually* and as a body of believers by the standards of Christ's ideals. We need to match ourselves to his challenge to build our social order and fashion our lives by those things which are everlasting.

I shall continue my interest and work in behalf of Chris-

tian education for the future of our Church depends largely upon a new realization of the significance of the relation of college and church. I feel that someone who is an educator by choice, by training and experience will fill the office that I now hold with more excellence than I. The program of the Commission is well-organized, and it is engaged in a full program.

I wish to express my appreciation to the Administrative Board of this Commission for their cooperation and many kindnesses, to Dr. Guy E. Snively, the Board of the Association of American Colleges and its staff for their kindly help and interest. Also to the efficient secretary of this Commission, Miss Martha Jo Baston, who has given herself tirelessly far beyond the call of duty to the work of the Commission. This program has been a part of her life for nearly two years. I shall ever be grateful for the spirit of cooperation manifested by our member colleges.

My prayers are with you and the Commission in its every undertaking. I am deeply grateful for the privilege of having set up this organization in the Association of American Colleges.

With best wishes, I am

Very sincerely,

ROBERT N. DuBOSE

The Executive Secretary will continue with the Commission on Christian Higher Education through the Annual Meeting of the Association of American Colleges in January. He wishes to take this opportunity to express again his appreciation for the very fine spirit of cooperation that has made his tenure of office with the Commission so very pleasant.

REGIONAL CONFERENCES

CONFERENCE OF CHURCH-RELATED COLLEGES OF THE SOUTH

The fifteenth annual meeting of the *Conference of Church-Related Colleges of the South* was held in Richmond, Virginia on Sunday, December 3 and Monday, December 4 preliminary to the fifty-fifth annual meeting of the Southern Association of Colleges and Secondary Schools. The theme was: "Some Crises In Christian Education."

On Sunday morning, many of the delegates to the Conference

spoke in the Richmond pulpits on subjects related to Christian higher education.

Sunday afternoon, in St. Paul's Episcopal Church, there was an inspirational mass meeting to which the public was invited. President George M. Modlin, University of Richmond, welcomed the delegates and visitors to the Conference, and President B. R. Lacy, Jr., Union Theological Seminary, Richmond, gave the invocation. Dr. John O. Gross, Executive Secretary, Division of Higher Education of The Methodist Church, brought an inspiring and challenging address on "Christian Higher Education In The Atomic Age." Special music for the session was furnished by the Westhampton College glee club. Reverend Ralph E. Fall, associate rector of St. Paul's Church, pronounced the benediction.

The Monday session was held in the Centenary Methodist Church. Following the invocation by Dr. Robert N. DuBose, Executive Secretary of the Commission on Christian Higher Education of the Association of American Colleges, Dr. Luther L. Gobbel, president of Greensboro College and secretary of the Conference since 1946, discussed "The Historical Background Of The Conference Of Church-Related Colleges Of The South." This address was followed by a panel composed of Dr. Hunter B. Blakely, Secretary, Division of Higher Education of the Presbyterian Church in the U. S., ("The Crises Of Communism"); President Raymond F. McLain, Transylvania College, ("The Crises Of The Relationship Of The Christian Church And The Christian College") and President Umphrey Lee, Southern Methodist University, ("The Crises Of Finances In Christian Education"). Lively discussion from the floor followed these excellent presentations. The Randolph-Macon College glee club presented the special music.

President Boylston Green of the University of the South, vice chairman, presided over both the Sunday and Monday sessions of the Conference in the absence of the chairman, Dr. Charles J. Smith of Roanoke College, whose illness prevented his attendance.

Officers elected for the coming year are: President Green, *chairman*; President Gobbel, *vice chairman*; President Charles W. Burts, Shorter College, *secretary*; and President Peyton N. Rhodes, Southwestern at Memphis, *treasurer*. Dr. Smith and the Executive Secretary of the Commission on Christian Higher

Education of the Association of American Colleges will also serve with the Executive Committee.

The closing prayer was given by President Dale Gramley of Salem College.

It was voted to hold the 1951 conference in St. Petersburg, Florida in connection with the annual meeting of the Southern Association of Colleges and Secondary Schools.

CHURCH-RELATED COLLEGES IN THE WEST-CENTRAL AREA

The *Church-Related Colleges in the West-Central Area* held their annual meeting on November 18, 1950 at the Hotel Fontenelle in Omaha, Nebraska. The chairman, President Russell D. Cole, Cornell College, presided. The theme, "The Colleges' Obligation To Provide Training In Christian Living And Intelligent Churchmanship," was especially appropriate. The opening devotional was given by President George F. McDougall. In the morning session, President William Marshall French of Hastings College gave an address on "Administration Of Religion On The Campus." Dean W. E. O'Donnell, College of St. Thomas, spoke on "Intelligent Churchmanship." During the luncheon session, President H. Roe Bartle, Missouri Valley College, discussed "Christian Living On And Off Campus." In the afternoon session, President Nelson P. Horn, Baker University, gave an inspirational and challenging address on "What Contribution Should A Christian College Make In A Time Of National Emergency Or What Does A Christian College Do In Time Of War?" Officers for the ensuing year are: *chairman*, President George F. McDougall, Huron College; *vice chairman*, President M. Earle Collins, Tarkio College; and *secretary*, Carl M. Reinart, S.J., Creighton University. After the business session, there was an hour of fellowship which was greatly enjoyed by all.

STATE CONFERENCES

MICHIGAN ASSOCIATION OF CHURCH-RELATED COLLEGES

The fall meeting of the *Michigan Association of Church-Related Colleges* was held recently at Kalamazoo College. President Henry Schultze, Calvin College, presided, and President Percy W. Christian, Emmanuel Missionary College, gave the opening devotional. Problems pertinent to all Michigan church-

related colleges such as enrollment and the international emergency, social security and teacher education and certification were discussed by the group at large. The following officers have been elected to serve for the coming year: President Irwin J. Lubbers, Hope College, *president*; President John S. Everton, Kalamazoo College, *vice president*; and Dean Emil Leffler, *secretary-treasurer*.

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TEXAS COUNCIL OF CHURCH-RELATED COLLEGES

The *Texas Council of Church-Related Colleges* met for its eleventh annual meeting on November 21-22, 1950 at Texas Christian University. "Church-Related Colleges And The Present Military And National Defense Crisis"; "Public Relations Programs For Church-Related Colleges"; "The Role Of The Church College In The State System Of Higher Education"; "Counseling Programs In Church-Related Schools"; "Higher Education In Texas In The Early Days Under The Auspices Of The Methodist Church" and "The Question Of Scholarships" were topics of major addresses and panel discussions. Faculty members of the School of Fine Arts of Texas Christian University presented the special music for the meeting. Officers elected for the coming year are: *president*, Dean Bruce Thomas, Trinity University; *vice president*, President William C. Finch, Southwestern University; and *secretary-treasurer*, Dean Adolph C. Streng, Texas Lutheran College. President Rupert N. Richardson, Hardin-Simmons University, served as president of the Council for the past year.

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The hope of civilization and of democracy lies in the building of men with visions which are broader than their vocations.
L. T. Baker.

ANNUAL
ASSOCIATION OF
January 8-10, 1951
The Colleges

MONDAY, JANUARY 8, 1951

9:30 A. M. and 2:00 P. M.

Registration

AMERICAN CONFERENCE OF ACADEMIC DEANS

MEETINGS OF THE COMMITTEES AND COMMISSIONS

8:00 P. M. — *Trimble Hall*

INVOCATION: CLYDE A. MILNER, President, Guilford College

APPOINTMENT OF COMMITTEES

Nominating

Resolutions

ADDRESSES:

PRESIDENT HENRY P. VAN DUSEN, Union Theological Seminary,
N. Y.

REVEREND JOHN COURTNEY MURRAY, Woodstock College, Md.

TUESDAY, JANUARY 9, 1951

9:00 A. M.

Registration

9:30 A. M. — *Trimble Hall*

REPORTS OF TREASURER, EXECUTIVE DIRECTOR, BOARD OF DIRECTORS

THE COLLEGES AND MILITARY SERVICE

DEWEY SHORT, Member, Armed Services Committee, U. S. House
of Representatives

GORDON GRAY, President, University of North Carolina

RAYMOND WALTERS, President, University of Cincinnati
(*Chairman, Commission on Public Relations*)

Discussion

COMMISSION REPORTS

MEETING

AMERICAN COLLEGES

Atlantic City, New Jersey

in *This Crisis*

TUESDAY, JANUARY 9, 1951

2:30 P. M. — *Trimble Hall*LEROY E. KIMBALL, Vice President of the Association, *Presiding*

COMMISSION ON CHRISTIAN HIGHER EDUCATION

CHAIRMAN HUNTER B. BLAKELY, *Presiding*

ANNUAL REPORT: ROBERT N. DuBOSE, Executive Secretary, in cooperation with committee and project chairmen

CREATING RESOURCES FOR THIS TIME

SIR RICHARD LIVINGSTONE, President, Corpus Christi College, Oxford University

HOWARD F. LOWRY, President, College of Wooster

PANEL:

KATHERINE G. BLYLEY, President, Keuka College, Keuka Park, N. Y.

CONRAD BERGENDOFF, President, Augustana College, Rock Island, Ill.

ROBERT J. SLAVIN, President, Providence College, Providence, R. I.

REPORT OF COMMISSION ON ACADEMIC FREEDOM AND TENURE

MARK H. INGRAHAM, *Chairman*, Committee on Insurance and Annuities

REPORT OF COMMITTEE ON NOMINATIONS

7:00 P. M. — *Trimble Hall*

ASSOCIATION DINNER

MUSIC:

PAUL MATTHEN, Baritone, on the Association Arts Program

ADDRESS:

WARREN R. AUSTIN, U. S. Ambassador, Delegate to United Nations

WEDNESDAY, JANUARY 10, 1951

9:30 A. M. — *Trimble Hall*

THE ROLE OF THE COLLEGES IN THIS CRISIS

UMPHREY LEE, President, Southern Methodist University

CELESTIN J. STEINER, President, University of Detroit

COLLEGE FINANCES IN THIS CRISIS

DAVID LOCKMILLER, President, University of Chattanooga

Discussion

OTHER COMMISSION REPORTS

REPORT OF COMMITTEE ON RESOLUTIONS

12:30 P. M. — *Trimble Hall*

LUNCHEON

ADDRESS:

DANIEL L. MARSH, President of the Association

PHILOSOPHY OF CHRISTIAN EDUCATION

CLYDE A. MILNER

President, Guilford College

In a church-related college, Christian philosophy must permeate education in a profound and all-pervading way. Christian religion cannot be treated merely as a subject, a department of knowledge, to be taught among other subjects. The institution—its administration and faculty—must give consideration to the ultimate nature of truth and must value the individual student as unique and spiritually empowered; and each member of the staff must integrate Christian philosophy with his academic specialization, his experiences and his life.

The professor in a Christian college—if he truly belongs there—must have a belief in a God-centered and purposive universe, not one based on chance or explained only by mechanistic categories. Holding this intellectual position, he logically emphasizes the unity of truth—the continuity of knowledge. The so-called fields of knowledge are merely convenient divisions for study, and each is significant only when seen in this broad frame of reference.

Such an approach does not limit the verifying of truth by its pragmatic worth or by empirical and laboratory testing—these are but two useful methods. Truth is also validated by its inner consistency, its coherence with other truth and its ability to carry conviction. A knowledge of the recurring insight of genuine philosophers, mystics and religious leaders is an extremely important tool in checking new beliefs and values, either individual or social.

Believing in a purposive universe, the teacher must relate knowledge to value. Knowledge in itself can be misused, misdirected, developed in fantastic disproportion. Sir Oliver Lodge once prayed, before entering his laboratory, that God should prevent a pending discovery if man lacked the wisdom to use it for the good of mankind. Perhaps, in no previous period of history has this been so evident as it is now; the discovery of a method of atomic fission can disrupt civilization, if such knowledge is unrelated to values and human welfare. Not only the physical sciences, but also the social sciences, may be used to destroy rather than to aid mankind. Hence, in the Christian college, instruction must always be more than the giving of information

and the developing of techniques; value judgments must be constantly considered and formed.

The professors and the students in a church-related college should continually seek truth although they recognize, on the basis of Christian teaching, the limits of the finite mind and realize they can never attain truth in its entirety. Such knowledge should make for reverence and humility—qualities of mind and spirit that should always be paramount.

As Christian philosophy permeates education, it emphasizes central truths attested by the teaching and example of Jesus, who must ever be the source and standard of the specifically Christian interpretation of life. Primary is the importance and value of the individual personality as over against thought systems of any kind, conventions or institutions. In all dealings the person is central, and individual situations and needs are studied and adjusted for his greatest possible growth and development. He is not a mere physical organism, but a personality including mind in all its aspects—feeling and conational as well as intellectual. Corresponding to the unity Christian philosophy gives to the world, it gives a new harmony and unity to the self.

The dignity of the individual personality as a self-directing moral being, called to walk by his own insight and choice, is also to be primarily considered. Moral issues in the individual's personal life are of great significance. The acquiring of an informed and strong moral personality becomes a vital part of Christian education.

When Christian love exists, man refrains from coercion, the manipulation of the other person's will if and when their points of view differ. Here, more than anywhere else, the distinctive quality and direction of Christian philosophy appear. Ordinarily when an individual meets opposition, he seeks some way to overcome it by force so that his opponent is compelled to submit. If this fails, he tries to strike a bargain, retaining as many of his own desires, wishes, points of view and plans as he can and conceding as little as possible to the other person. At best he agrees to submit the problem to an external legal system or to a third person who acts as a conciliator. When Christian philosophy is all-pervading, a genuine reconciliation occurs; each volitionally changes his attitude—a common purpose is achieved, and quite often a more adequate solution is discovered.

Frequently in college discipline, the individual's intrinsic value

is overlooked. The college regulations are defended and the student is forced to submit. Time is not taken—there must be constant and time-consuming counselling—to win the student's acceptance and understanding of a common purpose.

The clearest of all Christian emphases is that which insists that man, as a son of God, is capable of having fellowship with the eternal. Man's relation to God and his relation to his fellows and any success here or hereafter are indissolubly bound up together. Man needs to be consciously aware of God and surrendered to Him if he is to achieve full stature and power.

It is evident that most modern education has been remote from such a philosophy. Specifically, students have been allowed to go unchallenged with the opinion that success in life is achieved through technical and professional skills and that power and prestige are dependent upon social position and financial resources. Nor is the church-related college less open to this criticism than colleges which profess no such Christian purpose. That is to say, where the church-related college has had its greatest opportunity for distinctive service, it has proved itself to be inadequate for or unaware of its unique responsibility. The graduate of the church college frequently does not differ noticeably, by his insight into the meaning of life or by the purposes to which he is devoting his energies, from the student trained in any other type of institution of higher learning. If there is to be a difference, it would be at this point, for no one would contend that the church-related college, dependent as it is upon private financial support, could compete with the state-supported college in equipment or resources for giving a technical training to its students. If the church college fails to develop a distinctive quality of education, it may expect to have, as it is having, its place in the American educational system seriously questioned.

Of course, it is much easier to inculcate a Stoic rather than a Christian philosophy. The students frequently come to college with the desire to succeed—generally this means to “get ahead economically”—for the test of education is, too often, money earned. They are, therefore, ready to assimilate the ideas that the decencies and amenities of social life require certain behavior and that failure to comply marks them as queer, odd, anti-social. There comes, consequently, from our colleges a

group of morally conventional young men and women with no inner springs of personal moral insight and decision.

It is useless for a Christian college to hold up high ideals if it does not give the students the dynamic to accept them joyously; this is gained only through fellowship with God. As has been previously emphasized, one of the distinguishing features of a Christian philosophy of education is the recognition that man, a self-conscious and self-determined being, is capable of entering into such relationship with God. This truth is validated by the coercive, reflective and pragmatic tests of all experience.

The student must not only be recognized as of supreme value, he must not only be directed into the way of joyous acceptance of moral duty, but he must learn to accept himself. In our curricular offering and through individual counselling, the student must be given knowledge of himself. It is odd that down through the ages man has studied all things but himself and has refrained from looking at the mainspring of his being—his emotions and his motives—until recently. Early the student should see that much of his difficulty—his disagreements with room-mates, his differences with professors, his failure to adjust to college ideals, his inability to gain awareness of God—results from egocentric dispositions and attitudes. Failure of the individual genuinely to accept his own limitations—those of his situation and opportunity and of his personal gifts and weaknesses—is among the most frequent causes of egotism.

If the Christian college succeeds in the realization of these objectives for the students, then they will not become frustrated, have a tragic sense of life's futility as they face life's inevitable events—accidents, unemployment, business failure, death. They will not say with Milton, "Doth God exact day labour, sight denied?" but will have gained Christian faith, with its awareness of divine love which will sustain them.

As the Christian philosophy inevitably must influence the interpretation of knowledge, the curricular content, as it must influence the value placed on the student, it must be central in the thinking, teaching and life of the faculty. Jesus' life was unique in the realm of human relationships. He constantly revealed how Christian love transcends natural love. Too frequently a faculty member, being motivated only by secular love, likes to teach only the attractive, the brilliant, the adequately

prepared student. If Christian love prevails, the fact that the student is enrolled in the class—the challenge of thereness—would demand from the teacher the utmost service possible. When he accepts this type of responsibility for each student, the instructor must never lose sight of the young man's total possibilities, entering into the student's joys and sorrows, cooperating with his purpose—quite frequently helping him to discover it. This creates *rapprochement* between the teacher and the student, creates a teaching relationship in which more knowledge will be received, finer attitudes established, greater development occur.

Religion, being a matter of personal attitude, is caught by the students from the pervasive attitudes and controlling purposes of the faculty members both in the instruction they offer and in the personal relationships they establish.

The Christian college is but one influence constantly working on the developing student. Without the cooperation of the home, the church, and the other institutions of the greater environment in which the student moves, the college will be severely handicapped. However, it must constantly re-evaluate its curriculum, its student body, and its staff against the frame of reference of a Christian philosophy.

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One cannot reflect on the nature of liberal studies and this new demand for them without seeing two things. First, these studies create a disposition to extend one's intellectual quest to include religion; and, secondly, religion can, when it is not narrow and provincial, powerfully augment the desire for liberal education. It conceives of all man does as a "calling" and of all life as a piece, a unity of richly component parts. It cannot contemplate with pleasure the fragmentation of human beings or the life of the tangent. *THE MIND'S ADVENTURE.*

THE PLACE OF FAITH IN GENERAL EDUCATION AT THE COLLEGE LEVEL *

SCHILLER SCROGGS

Dean, Oklahoma Agricultural and Mechanical College

Our task is to state the place which faith should have in any scheme of general education at the college level. We are only too aware of the variety of conceptions of faith and equally varied are our ideas about the content and structure of general education. Fortunately, the occasion does not call for the extensive elaboration of either of these two concepts here, but it is important that we grant to begin with that we are not talking about any one faith nor about any particular scheme of general education, but that we assume that most ideas of faith have much that is significant in common, and that most plans for general education overlap in important respects. We shall try, then, to assess the place of faith in general education at the college level by considering the two ideas together to see where faith is an essential part of general education, however faith may be conceived, however general education may be envisaged.

Matthew Arnold's lines, *To a Friend*, give an excellent statement of the nature and aim of general education. In praise of Sophocles, he says:

But be his
My special thanks, whose even-balanced soul,
From first youth tested up to extreme old age,
Business could not make dull, nor Passion wild:
Who saw life steadily, and saw it whole.

It is crucial to our discussion to note here the implications of seeing life steadily and seeing it whole.

First, to see life steadily is to have not only intellectual continuity, but also emotional stability, for our emotions enter as much into our knowledge and beliefs as any sensory perceptions. To see life whole is to have not only integrated knowledge but to have knowledge in which both empirical and spiritual components are integrated. This is true because the empirical facts of our experience include those facts which have to do with underlying and universal order, uniformity, organization, beauty,

* This address was given during Dedication Week at Phillips University, October 5-8, 1950.

love, honor, compassion, fidelity, truth and so on. Such matters are a part of human life just as demonstrably as ions, atoms, fields of force, hereditary tendencies, societies or any other fundamental generalization of our modern world.

Second, the integration and interrelation of knowledge is obvious. Knowledge itself is general: facts are particular but they have meaning only as they are associated with a general pattern, and the broader the generality of association, the more meaningful is the fact. The test of this is left to your own initiative: just try to think of any object in purely sensory and immediate terms, with no association or interpretation. This, then, is the relevance of the particular to the general: we "sense" or "experience" the particular fact, event, object, but we "know" it only in its connections with other facts, events, objects priorly experienced and integrated into our systems of knowledge. Unity out of diversity is therefore the nature of all knowing, each unity depending for breadth, content, and mode of organization upon the use that is intended: if we wish to increase the wheat yield we do not concern ourselves with the spiritual facts; but if we wish to find out what makes life most worthwhile, to leave out spiritual facts is to be as unscientific as many would consider the correlation of prayer and rainfall to be.

There is yet a third implication to be considered. It has to do with whether our ideas of value are public or private matters, or to use older and much more confusing terms, whether they are grounded in the objective world or are subjective only. Naturally we shall not settle the matter here, but a position must be taken, and it is this: as Whitehead has said, "... our only exact data as to the physical world are our sensible perceptions. We must not slip into the fallacy of assuming that we are comparing a given world with given perceptions of it. The physical world is, in some general sense of the term, a deduced concept." We are, therefore, comparing ideas with ideas, not ideas with material things. There is, however, a legitimate distinction between ideas which are public, or matters of public use and agreement and ideas held by the individual.

In general education we are concerned with the grasp which one has upon the public domain of knowledge. Knowledge, to be sure, exists only in and through the knower, but it can be symbolized and through symbols exchanged, integrated, systematized and agreed upon; and in symbols it can in a manner of

speaking exist outside of the mind of the knower. The logical and systematic manipulation of these symbols of knowledge is what we term reasoning. A part of the reasoning process is the validation of our conclusions. There are three criteria of validation: first, when our conclusions conform to those first principles which we have accepted on faith as basic and true; second, when our reasoning appears to be coherent and self-consistent; third, when our judgments correspond with experience. Thus, it is evident that faith is a cornerstone of reason. Later on it will appear that faith is *the* cornerstone.

Many have difficulty in reconciling the validation of truth by experience with faith in God. There really should be no difficulty here if we keep in mind what experience is. We have just noted that we do not validate judgments by comparing them with material things in themselves, but with our ideas or perceptions of them. But there is a more direct relationship, and it seems to be the only satisfactory explanation of how the mental in man can be identified or, if you prefer, associated reliably with the external world. May the explanation not be that God is immanent in the universe? That He not only "made" the universe, but He *is* the universe? Thus, everything we experience of the universe is not only of God but is God, even as we ourselves are in God and thereby able within our limited capacities to know God. It is surely unnecessary to point out that modern physics has pretty well annihilated the mechanistic and materialistic conception of the universe which held ascendancy between the mid-points of the 17th to 19th centuries. Matter is no longer the simple, concrete substance which occupies space; for matter is now energy; and space and time but relative factors. (I recognize that the space-time of physics and subjective space-time cannot at present be equated, nor am I certain that they need to be.) Empirical validation is just one way of faith, it would not be reasonable to suppose that God would be inconsistent with Himself.

Thus, we have the truth of faith, the truth of reason and the truth of the senses. Each contributes to our picture of reality, each is a view of the same peak from a different valley. Upon these bases man builds his systematic inquiry into the universe about him. This inquiry takes the form of hypothesis, prediction, validation. Our hypotheses are framed from sense perceptions, from theoretically established postulates, from postulates

derived from "free invention" (to use Einstein's term) and from those undefined assumptions given by faith. An example of how one of our most honored physicists views the method of inquiry is given by F. S. C. Northrop in his paper on *Einstein's Conception of Science*. Briefly, Einstein's conception of reality is that reality is external to the observer; that guided by empirical data and formal theory, propositions about the reality can be discovered by the free play of the imagination. These propositions are tentative hypotheses which must be empirically validated, and when so validated they constitute true but partial and therefore tentative intuitions of reality, which the advance of inquiry constantly corrects, clarifies, fills in and broadens. It is important to note that one's faith must be validated by its consequences. Usually we are willing to accept as our criterion the Master's dictum, "by their fruits ye shall know them," but there will be times when we shall repudiate the validation and stick by our faith. If in doing so we are only suspending judgment pending further verification, such action is, of course, rational and probably wise. If, however, we are closing our minds on the issue, our action is quite irrational, indeed. General education should make this quite clear.

The sum of the matter is that we can never be certain; only relatively certain. It is evident that what we believe depends upon what we accept as basic. As to the nature of faith itself, it would be difficult indeed to improve upon St. Paul's definition given in his Epistle to the Hebrews: "Faith is the substance of things hoped for, the evidence of things not seen." All human knowledge is incomplete and relative; but beyond human knowledge and completing it is our faith. Life could not proceed even at present levels without some degree of faith in self, faith in the universe, faith in faith. To some it would seem that this faith is not religious faith, but pains were taken earlier to indicate, and our subsequent discussion rests upon the premise of an immanent God, out of which premise reason itself is inferred.

Only in faith can we find a hopeful answer to the problems of pessimism, of evil, of suffering and with these problems given up as beyond solution or—worse yet—without solution, life can have no significance beyond the attempt to achieve the superman and the master race. Hitler's Germany was in part the consequence of a conspiracy of wicked men; but even more it was the

inevitable consequence of a conception of the universe which rejects faith in a righteous God as valid human experience. Sublime faith can be as reasonable as the faith of lower levels of experience. If we believe in an immanent and righteous God and in the validation of truth by consequences, we shall be forced to defend the conclusion that the world will improve and can be observed to have improved in time. This thesis is amply sustained. As Planck, the distinguished German physicist, remarked, "Is there anyone who would seriously deny that during the past one hundred years *Homo sapiens* has made progress and improved himself? Why should this progress not continue further—if not in a straight line, then at least in waves?"

Let us now put together our two strands of thought. General education is concerned with individual growth toward perspective and self-control. It hopes to achieve two types of integration which Theodore M. Greene has characterized respectively as horizontal and vertical. "The growing inter-penetration of physics and chemistry, chemistry and biology, biology and psychology, psychology and sociology indicates that these disciplines are concerned not with radically different realities but rather with different aspects of the same all-embracing reality and that the chief generic types of experience are in fact interrelated phases of a single all-embracing human experience." The vertical integration comes from "the scrutiny of all the assumptions of the special disciplines and of the nature and criteria of all human knowledge and evaluation." Our knowledge is unitary: it is all connected. This sentient life becomes a process of continuous reconstruction. In this reconstruction, facts are the analyzed elements of human experience. But facts in isolation have no meaning. Meaning comes from the synthesis of the new fact with the organized antecedent total. Thus the meaning of a given fact derives from the generalizations which it supports.

So experience brings new ideas, and new ideas either serve to add novel aspects to our knowledge, or they constitute exceptions which reveal contradictions in it. New ideas, therefore, compel reorganization of knowledge. Through the continuous reconstruction of knowledge and belief in the light of our hopes and our desires, we reach securely out toward a rational faith which will sustain us.

One of the best statements of our problem was made by Max Planck shortly before he died. The following is a summary of it:

Science must postulate the objective world which it investigates. It does this on the basis of the concept of an objectively valid regularity. The sensations produced by objects are private and vary from one individual to another. But the world picture, the world of objects, is the same for all human beings and we may say that the transition from the world of sense to the world picture amounts to replacement of a disordered manifold by a constant objective order, of chance by law and of variable appearance by stable substance. . . . Metaphysical reality [continues Planck] does not stand spacially *behind* what is given in experience, but lies fully within it. 'Nature is neither core nor shell . . . she is everything at once.' [This is also the view of most psychologists and social psychologists with reference to mind and idea.] The essential point is that the world of sensation is not the only world that may exist, but there is still another world. To be sure, this other world is not directly accessible to us, but its existence is indicated time and again, with complete clarity, not only by practical life, but also by the labors of science. For the great marvel of the scientific world picture, becoming progressively more complete and perfect, necessarily compels the investigator to seek its ultimate form. And since one must assume the existence of that which one seeks, the scientific assumption of the actual existence of a real world, in the absolute sense of the word, eventually grows into a firm conviction which nothing can shake any more. . . . Thus we see ourselves governed all through life by a higher power, whose nature we shall never be able to define from the viewpoint of exact science. Yet, no one who thinks can ignore it. A thinking human being, who has not only scientific but metaphysical interests, must choose one of two possible attitudes: either fear or resistance or reverence and trusting devotion.

Here, then, is the place of faith in general education at the college level. It is not a matter of applying a separate content in chinks and crannies, nor is it a matter of rejecting reason for a blind faith. It is in the conception of general education as the presentation in an integrated way of a universe which is the immanent and righteous God, in terms of human experience, reason, and faith. Almost any integrated curriculum conceived

upon such principles and taught in a manner to make such insights relevant to our daily lives will be truly general education, whether viewed from the viewpoint of individual needs, of epistemology or of breadth of scope.

Personally, I am very much more afraid of a Godless universe than I am of an atomic bomb, for there is no law for the Godless universe except the law that might makes right. But if we can place youth in relation to the universe in terms of law, duty and unity, we have a basis for human values that view man as end rather than as means.

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The Christian college will be, therefore, a community existing around a group of learners, both teachers and students, who confess Jesus Christ as their Saviour and Lord. They are engaged in a serious search for the knowledge of God and His universe and His demands upon human life. Though they control their environment for this specific purpose, they are not exclusive or self-contained. They invite to their inquiry those who may not hold their premises or yet share their practical commitment. They will give others time to test, accept, or reject what they believe, and put no halter or blinder upon minds alien to their own. They will not hurry strangers to their faith to throw about the great words that they themselves only imperfectly comprehend—the deepening convictions of their own hearts and minds. They will not try to cheat intellectually either the stranger or themselves or set traps such as the eighteenth-century poet James Beattie set for his little son when he planted cress in the garden so that it would come up to spell the child's name and thus persuade him by the argument from design. But those who do not share the community faith must not, in turn, resent it if the Christian community of the college has some decent care and friendly desire to share with them what it believes is an authentic view of human life. *THE MIND'S ADVENTURE.*

THE YEAR AHEAD: A CHALLENGE

As Viewed by a Teacher

R. H. MILLER

Macalester College

If you are a teacher you are now confronted with a choice between two possible courses: building upon past study and experience or relying upon past study and experience. The former offers a happy and productive course; the latter a poorer, less enjoyable, less productive future. The negative reaction that you feel at the mention of the second is not of itself a guarantee that you will not choose it. Your conniving tendencies and many of the circumstances under which you work and live increase the peril of resting on your laurels, of running on accumulated capital, and so, of doing poorer and poorer work year by year.

None of us wants this to happen either to himself or to our school. We want the march of the years to make for both of these a *crescendo* of all that is good and not a *diminuendo*. In the interest of this purpose, the following thoughts have been in my mind about our life and work on the college or university campus.

Our Quest

Howard Lowry lists the following as "the staple inquiry of liberal education. Who am I? Where do I really live? What do I want in life and what should I want? How can I best do what I ought to do and what will it mean if I do it? What can I do and think about when I am not at work? What have the best things been? How can I share in these—out of the past and the present? What faith controls and informs my life? What and whom do I hope for, love and serve? These are the questions raised by liberal education because they are the questions raised by life itself." No matter what one teaches one will surely teach it better if along with the specific objectives relevant to one's field, these fundamental inquiries are kept in view.

Our Resources of Christian Belief

Over against the inquiries posed by common life and liberal education is the faith of the Christian church, which, as we hold it, becomes the justification of our existence as a college. I have

chosen to sum that faith up under three great words: Creation, Redemption and Glory.

The Christian faith holds that the universe in time and space is a partial, not an exhaustive, expression of the creative power of God, to whom our highest categories apply without limit. The objection that the universe has always existed in no way touches the doctrine of creation for both time and the universe have this origin in God, and it is probable that neither over-reaches the other. All existence is sustained in being by His continuous creative action. This is the doctrine of creation.

Holding as we do that the quantitative aspect of things is created by God, we must believe that the qualitative aspect of things is of even greater concern to Him. We should feel ourselves on the verge of blasphemy if we thought of God as unable to bring into harmony with His will all that He has brought into existence. In that case, He has started what He is unable to finish. Perish the very thought! So the Christian holds the doctrine of redemption as well as the doctrine of creation.

This redemptive work of God is manifested in history (in earlier centuries particularly in Hebrew history) in the forms of revelation or enlightenment and grace or moral and spiritual power. This "light that lighteth every man" is seen chiefly in the progressive revelation in the Old Testament. It is not wholly absent from the life and history of any people.

When the time was ripe, God made His fullness to dwell in a Nazarene Carpenter in such a miraculous way that in the lives of all who love him there is set up an inexhaustible dynamic for goodness. Call it what you will—the Spirit of God, Elan Vital, Nisus, Entelechy—the lift or drive that accounts for the distance between primal chaos and the cosmos we now see can, through Christ, operate triumphantly in the lives of men. This is God making God-like what God has made. If it were not an on-going process in the world, God would not be God. It is the miracle of redemption. It is a fundamental belief of the Christian church.

In the light of our belief in creation and redemption there emerges one sure, clear word about the future: the final, universal supremacy of righteousness and love. "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ." How? Where? When? We neither know nor do we need to know the answers to these for they are merely surface

questions. God's will is to be done on earth as is done in heaven. This is the doctrine of glory.

The Intellectually Slow Student

In a college pursuing the inquiries I have listed, in a college that believes in the Christian fundamentals just now reviewed, the intellectually slow student stands in a light far different from that which would shine upon him in a climate coldly and solely intellectual. If the search we are engaged in is two-way, on man's part toward God and on God's part toward man, and if the whole of it is initiated and sustained by God Himself, then what a man has in the way of an I.Q. does not alone indicate what college experiences can do for him. I have heard students, whose grades were not what one could wish, say, for example, "That C does not at all indicate how much good I've gotten out of the course." I take that remark as an accurate evaluation of the course in the life of the student.

Certainly no student should be allowed to have smooth sailing in the bad habit of doing less than his best. But the student of less than average ability, doing his best, under the guidance of a Christian teacher, should find college experience richly worthwhile.

A Corporate Push Toward Excellence

Each should help every other to be and do his best. We do indeed help each other in a rather stern and relentless manner by virtue of the fact that we are a *collegium*. A lone worker may accustom his constituency to mediocrity by help of their limited opportunity to know anything better. But in a group like ours incompetence stands in judgment of excellence. Every piece of excellent work puts the pressure on everyone to widen the area of excellence. In this somewhat stern and relentless way we are a help to each other. Let us be grateful for this corporate push toward high quality workmanship.

Criticism May Hurt or Help

No teacher, in the presence of students, should speak despairingly of another teacher, nor of his field of specialization. Nor should he criticize an administrative officer or policy or faculty committee, except in the hearing of such persons as are competent to evaluate the criticism and may be instrumental in effecting needed improvement.

The Word of Appreciation

No form of helpfulness reaches quite so deeply and lasts quite so long as an appropriate, kindly word. In conversation with students and in classroom lectures and discussions, there are countless occasions in which an appreciative and cooperative attitude toward one's colleagues can be shown. The occasions into which such expressions fit naturally should not be overlooked. Let them be sincere, never forced, never overdone.

The Department of Religion in our college enjoys now a measure of respect and good will which has not always been its good fortune. I hope this is due in part to the quality of work done in that Department. I know it is due in a large measure to countless expressions on the part of colleagues in other departments—many of them so genuine as to be unstudied and spontaneous—expressions of respect for that body of knowledge which we teach. I have talked with colleagues in other schools, heartsick in their impossible battle against a negative student attitude toward religion, stirred up by professors in other fields who missed no opportunity to say slurring things about religion.

Work the Road to Love

The finest fruit of working together is the increase of love and good will. One should grow to love those with whom one works. Unless this happens the association has failed to achieve its highest fulfillment.

Aristotle saw the whole universe as a vast hierarchy of matter and form, each level the form of that which is beneath it, the matter of that which is above it. W. E. Hocking speaks of a sacramental universe. What these philosophers are saying is that which is physical and everyday finds its fulfillment in that which lies in the direction of the spiritual and the eternal. Apart from this relation to the eternal, there is only a form of prostitution; prostitution being the physical for the sake of the physical, with no sacramental significance with respect to anything higher. Work is a sacrament only when it strengthens the bonds of love between the co-workers.

Self-Improvement

I should like to challenge all of us, myself first of all, to set ourselves seriously at the job of improving ourselves, both personally and professionally.

Last summer I took time in one of my classes to tell my students of the contemplated, now completed, improvements to be made in the Religion-Philosophy classroom, A207. "If you come back in the fall," I said, "you'll see a newly plastered ceiling, newly finished floor and walls, new lights, new table and chair for the teacher and fifty of the newest and best classroom seats available. In fact," and this was my concluding sentence, "there'll be only one old piece of equipment left in the room." Their laughter made me sure they got the point.

I now want to take back what I said about that one old piece of equipment. Of course, one cannot defy the calendar or make young what is old. But old pieces can be refinished, and pieces not so old can be greatly helped by that treatment.

To go at this systematically and persistently will give us an experience in common with our students—that's what they are here for, to improve themselves. We shall then be more closely in rapport with them which will make of us better teachers in more ways than one.

The figure of speech into which I stumbled a moment ago—finishing old furniture—is more illuminating at this point than I had anticipated. In refinishing an old piece, say of walnut, you merely remove the paint and grime of decades so that the natural grain and color may be seen. Now each of us has his own unique grain and color. In so far as old varnish and grime hinder the expressions of these, let us see to it that such hindrances are removed.

May I venture so far as to name some specific things which may overlay the choice grain and color which is the teacher at his best.

1) Laziness, which out of respect for the present company, we shall call inertia.

2) Intellectual pride, the most malodorous of all that ill-swelling genus.

3) Too great confidence in one's own opinions, a sure way to stop growth.

4) A queer vocabulary and style, unusable except in the classroom.

5) Wordiness, the flow of words ought not exceed the flow of thought.

6) The notion that saying the truth discharges one's full indebtedness to it.

7) Mannerisms which detract. Some are so natural, so much a part of us, as to be good.

8) A hard, gruff manner in dealing with students.

9) A hurried manner and slow accomplishment. These should be exactly reversed.

10) The error of thinking that the faculty has only one member.

11) Self-pity which shuts off the real pity that has power to help.

12) Talking about one's self.

The list is by no means complete.

The task of personal and professional self-improvement is one at which all of us can work with profit.

Distinction for Each

All of us want distinction. We want to amount to something, to be somebody, count for one. Now this urge can be good or bad depending upon how it is controlled, the direction in which it moves, the satisfactions which it claims and the ways and means by which these satisfactions are procured.

A young teacher felt that he did not have the good will of an influential citizen, whose official position gave him a good deal of power over that teacher's tenure, income and possible promotion. A friend advised, "Why don't you go and talk to him about it?" He was thoughtful for a moment and then replied. "I cannot do that. If I do not win his good will by doing well the job I'm hired to do, I shall have to live without it." Hail that as nobility of the first order!

Failure to realize the satisfactions of ever-increasing excellence in one's chosen field may tempt one to rove into other fields in which one will not be able to attain even mediocrity. The results of this sort of thing are almost certain to be disappointing all around. Having put our hand to the plough, let us not look back, but rather give all that we have to making our chosen furrow deep and straight. Only one of us can be dean of the college, only one of us can be president, but the doorway to distinction by way of excellence is open to us all.

I am ready to leave this point, after I have stated a resolution in the making of which I invite all those who are like-minded to join. I covet only such recognitions, emoluments, promotions and rewards as I may fairly win by doing my best in the job I am assigned to do.

Excess Luggage

How can one draw in one's lines, slough off the nonessentials, so that one gets the maximum return of the best things for the drafts one makes upon a limited store of time and energy? It is essentially the problem of the simple life. Spending money for that which is not bread and expending labor for that which does not satisfy are no less problems of this than of Isaiah's day.

The aim is not to make life bare and plain, without beauty and song. A look at nature should be sufficient to convince one that that is not God's way. The aim is rather to increase the ornament that really and deeply satisfies the soul, and at the same time to eliminate those things which have been made to seem desirable by some form of outside pressure.

The essential problem here is one of innerness. Will the inner, essential self commandeer so much of material goods as serves one best in authenticating one's own unique gift? Or will this inner self grow weaker and weaker as advertising, fashion and social ambition make one the slave of tyrannical desires, pursuing now this and now that deceptive satisfaction. This latter is what our church fathers called worldliness, the former, the simple life.

I must leave the problem at this point, adding only that it was never more urgent than now and that it is as intensely personal as it is urgent. Here, indeed, is an era which calls for our best thought and our most careful experimentation.

Happiness

One scarcely hears a sermon or lecture, reads an article, editorial or news story without being reminded of the peril of the times in which we live. And it is good to be thus reminded. We are vitally involved in the welfare of our nation and of the world. But in the interest of serious business we need to guard against being over-serious. It does not show lack of sympathy for those who suffer if those who care for them indulge now and then in interludes of laughter. Their ministry of love will have a finer quality because they laughed!

Is it not significant that man, who surpasses all other creatures in his labors, inventiveness and sorrows, also gives the most audible, the most visible and the most voluminous expression of his joyousness? I have a very strong suspicion that the resources which sustain those labors, inspire that inventiveness and bear those sorrows are closely allied to that joyousness.

I have read that children in devastated areas, once the terror of falling bombs is over, are quickly outside building playhouses out of the rubble which a little while ago was their home. In this connection, let us remember what Jesus said about becoming like them.

The enjoyment of our students, the enjoyment of each other, special occasions of fun and frolic, visiting in homes—these and many other ways should be found to insure the presence of this highly essential ingredient of our common life.

In Conclusion

Consider if you will the nature of our work and the uniquely happy conditions under which we do it. No one makes a more strategic attack upon the problems of our day than we do. We have the stimulus and corrective of working with young minds. Our income is fairly adequate, above the average in the nation, is regular and is as well assured as earthly things generally are. We give our full time and effort to that area of experience which distinguishes man from all other forms of life, the area of self-conscious thought. If we are honest workmen in this field, we have in our hands the key to friendships and loyalties, the finest there are. We belong to a fellowship of specialists whose various abilities and skills supplement our own in a way that is found only in academic circles. Our group is both large enough and small enough to bring this mutual helpfulness to its maximum.

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Naturalists, in particular, should welcome the integrating efforts of religion—on empirical grounds, if on no other. For religion inquires into the whole range of our nature and experience, the stuff that naturalism seeks to examine. It gives to naturalism some of its most startling data—that one of man's most natural desires, for example, is to be unnatural, to rise beyond the dictates of his old self to some higher self not fully given to him in experience. *THE MIND'S ADVENTURE.*

RELIGIOUS MATURITY

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I

Maturity is one of the primary objectives of the educational process. Stages of development, which maturity assumes, are associated with numerous aspects of human experience. The evolution of the personality is outlined as infancy, childhood, adolescence and adulthood. When a person becomes an adult by some accepted standard it is usual to expect that he be mature, something which is not so of those in the earlier phases of growth.

The assertion that maturity is a goal of education makes two implicit assumptions: (1) that the very idea represents an ideal and (2) that this ideal embodies a complex of different types of maturity.

There is no completely mature person, judged by any norm. Each has his peculiarities and sometimes these deviations from pattern account for commendable achievement. Hyper-activity, when controlled, often equals an unusually successful salesman. An extrovertive personality, with proper motivations and adequate means, frequently excels in highly beneficial altruistic endeavors. The ideal is nonetheless a useful device, though no individual is ever completely conformed to it.

Different maturities have come to be recognized. Specialists in health and physical education are beginning to ask what is meant by this concept in their field. Social psychologists have developed tests designed to gauge social maturity. Others have written volumes on emotional maturation.

Religionists are increasingly concerned with the definition of religious maturity. The field is not virgin. George Albert Coe, Rabbi Joshua Loth Liebman, Karl R. Stolz, Harry Overstreet and most recently Gordon W. Allport represent only a few of those who have made contributions.

The definition of maturity in any field is a difficult task. Gordon W. Allport, Harvard's distinguished psychologist, has pointed out that there are as many "ways of growing up" as

there are persons to aspire toward adulthood.¹ This acknowledged atomism, however, need not result in passive resignation before a seemingly insuperable task. Recognizing the hazards involved, and with no illusions as to its final adequacy, the following definition is ventured. Religious maturity is the realization of that stage of spiritual development in which the individual commits himself in significant loyalty to a coherent scale of values, hierarchically arranged and oriented in the existence of God, in relation to which commitment a practical implementation is achieved through acts of devotion and service that are both useful and satisfying.

The Apostle Paul hinted at the attainment of maturity in his own experience when he said: "When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things."

II

The definition given, if it is to be meaningful, must stand in relation to some specific considerations.

1. *Religious Maturity and Values.* Religious maturity inevitably involves a scale of values. It is of the very nature of religion that it provides sanctions for those things considered to have worth and that it opposes that which is held unworthy. Harold Hoffding, in his much quoted definition, weds religion and value when he states the former in terms of the conservation of the latter. The least common denominator (or the common "axiom") of all religion, he says, is a mutual interest in the "conservation of values."

Religion is fundamentally a value experience. The ascetic, the mystic, the religious humanist, the fundamentalist and the social gospeler all seek objectives considered to be worthwhile. Jesus accepted the cross, Paul imprisonment and death, Polycarp martyrdom at the stake for things accounted as being more important than physical existence.

Edgar Sheffield Brightman has developed a "table of values," which suggests the degrees of worth attached to various aspects of experience.² It is given here in bare outline.

¹ Gordon W. Allport, *Personality: A Psychological Interpretation* (New York: Henry Holt and Company, 1937), p. 213.

² Edgar Sheffield Brightman, *A Philosophy of Religion* (New York: Prentice-Hall, Inc., 1940), pp. 94-100.

- I. Purely Instrumental Values
 - A. Natural Values
 - B. Economic Values
- II. Lower Intrinsic Values
 - A. Bodily Values
 - B. Recreational Values
 - C. Work Values
- III. Higher Intrinsic Values
 - A. Social Values
 - B. Character Values
 - C. Aesthetic Values
 - D. Intellectual Values
 - E. Religious Values

These categories interpenetrate each other but are generally arranged in an order of ascending importance.

There are many mature persons who could not develop a neat table, as that presented above, but every such person must assess relative worth to the different *goods* in life.

2. *Religious Maturity and Belief in God.* Religious maturity involves belief in God. Such a faith is necessary in the creation and the conservation of the higher values. This judgment, admittedly, may represent the bias of an individual viewpoint. It is a matter of empirical fact, however, that a religion which is not theo-centric seldom sustains vitality. Primitive Buddhism was atheistic; by the very demands of human need it became theistic. August Comte's "Cult of Humanity" was ill-fated.

Faith in God gives the good a referent. It facilitates a confidence in the purposiveness of the universe, and makes for a sense of cosmic security. It opens the way for the riches of the Divine-human relationship. To list these benefits does not prove the existence of God. Such a proof is not the present purpose. It is to say that it is inconceivable that a person be religiously mature and believe that the universe is purposeless and unfriendly, that there can be no communion between God and man and that the worthwhile has no objective foundations. Jesus simply assumed Deity; his first commandment was that "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . ."

H. A. Overstreet's protest against a religion of "the sword and the stake" is well taken.³ Such a religion is grounded in an

³ H. A. Overstreet, *The Mature Mind* (New York: W. W. Norton & Company, 1949), p. 271.

immature love of God set in the matrix of an immature understanding of the religious life. Religions which have achieved a wholesome institutional maturity, as well as maturity in individual expression, have been God-centered.

3. *Religious Maturity and Worship.* Worship is integral to maturity of religious experience. Satisfaction and benefit derive from expressions of devotion to God. Worship may be corporate or it may be private—or it may be both.

Worship as a phenomenon of the religious life brings to concretion inter-personal relationships. Through its moods of reverence, praise, adoration, thanksgiving and commitment a more complete at-one-ment is realized between man and the object of his devotion. It is a dubious aphorism that absence makes the heart grow fonder, even on the plane of human association. The lack of inter-personal communion, as found in worship, does not nourish religious maturity. Robert Grant captured a natural impulse and an inescapable imperative for the "grown up" person when he wrote—

O worship the King, all glorious above,
O gratefully sing his power and his love;
Our shield and defender, the ancient of days,
Pavilioned in splendor, and girded with praise.

Two sanctuaries symbolize the worship experience of Jesus. The one was the Temple in Jerusalem. Here he went for successive Passovers to keep the holy feast in association with those who shared his allegiance to the Jewish faith. He felt the need of this corporate fellowship in worship. The other was the mountain fastness or the closet with the closed door where he communed with God in solitude.

This pattern is worthy of emulation. Public and private worship buttress the spiritual life. These assist in the process of putting away "childish things" in the cumulative continuum of a growing faith.

The values of worship are attained through different media. The Greek Orthodox finds God in the spectacular and the mysterious. The Roman Catholic finds Him preeminently in the Mass. The evangelical Protestant finds God in the eternal Word and in dynamic personal experience. Whatever the approach, the treasure at the end of the quest is essentially the same. And it is necessary for spiritual adulthood.

4. *Religious Maturity and Service.* It is no anomaly that Pitirim A. Sorokin in his studies of altruism found that religious people are more altruistic than irreligious people. The religiously mature person is under mandate to fulfill a stewardship that articulates pragmatically humanitarian interests.

There have been immature thrusts into the area of religion which have been passivistic in character. The mere mention of Taoism is suggestive. The followers of Lao-tzu carried to the extreme the injunction to "Be still and know that I am God." There were stages during which the Taoists were even silent about the Tao. Such quietism is self-defeating.

Worship is just one aspect of religious maturity. Bliss Carman caricatures the illusion that it is adequate in and of itself in these lines—

They're praising God on Sunday.
They'll be all right on Monday.
It's just a little habit they've acquired.

A corollary to devotion is service, the motivation to which is constant in the balanced religious life. Jesus went about doing good. His deeds were inextricably tied to his faith. He anathematized the pious priest who would not soil his ecclesiastical finery in the blood of the fallen wayfarer.

American Christendom is sometimes disparaged by European theologians as "activistic." Activism, as a counterpart of a vital faith, stands as a complement, not a perversion.

In the formulation of the canons of religious maturity, service to individuals, to the church, to the community and to the world's welfare must be reckoned as basic.

5. *Religious Maturity and Emotional Stability.* Gardner Murphy refers to "individual frustration tolerance." He assumes a threshold of tolerance in relation to the ability of the individual to avoid frustration.⁴ For the mature individual this threshold is high.

The stable personality is poised and serene. It possesses goodwill, social sympathy, courage, confidence and evidences a fidelity to accepted goals. This type of maturity is not always found among nominally religious people. The "church boss" is not an infrequent personage. He may be physically and intellec-

⁴ Gardner Murphy, *Personality: A Biosocial Approach to Origins and Structure* (New York: Harper and Brothers, Publishers, 1947), p. 316.

tually mature, but when in a position of influence he places himself at the center of all activity and resents any decentralization of authority or commendation. This is adult infantilism.

The claimant of religious maturity has overcome the self-centered individualism of early childhood. He recognizes the community nature of the world in which he lives and seeks to contribute to and benefit from values engendered in social experience. The societal factor has long been evident in civilized religions. Witness Zoroastrianism, Judaism and Christianity. The individual is enjoined to stabilize himself in relation to the other persons and the other communities of persons in his range of contact. In the religions named not only is it mandatory that the "individual frustration tolerance" be high but that an attitude of creative goodwill, supplemented by altruistic deeds, be evidenced by the communicant to the near and far social groups.

More basic, perhaps, than social poise and stability is the peace which the individual knows within his own mind. In every conscious individual there are "multiple polarized tensions." These tensions may be stimulated by the disparity between ambition and attainment. Such tensions are called telic. Other tensions emerge in the polarity which builds in the accumulation and expenditure of energy, particularly when one exists out of all quantitative proportions to the other. The individual who knows a wholesome, supporting religious experience keeps the various components of his personality stabilized in a relative harmony.

6. *Religious Maturity and Independence.* "The past is prologue." This inscription, which is carved on the entrance to the Archives of the United States, bespeaks the indebtedness of the present to the past. The individual who does not perceive himself standing at the end of a development extending far back into the past, among other things, deprives himself of the enlightenment of historical perspective. But this same person, if he is mature, is not naively gullible relative to antecedent events and experience. He has an independent justification for the faith which he affirms.

With great unction many sing "Faith of Our Fathers," one of the cherished hymns of the Christian tradition. This faith, however, must be activated anew in the experience of each adherent. One person's reasons for allegiance to Christ or Moses may be

foolishness to another. The mature Roman Catholic understands his reasons for being a Catholic, and likewise with the Protestant and the Jew. Each person, for himself, must test the spirit that is within him.

Objective and unbiased thought is an attribute of the mature mind whatever its area of focus. Religion is no exception. Anyone connected with a university campus is familiar with the travail which accompanies the attainment of independence of insight in religion. The step is often a long one from an unquestioning acceptance of the interpretation of a parent or a church school teacher to a religious point of view which is dynamically a part of one's own world view.

This suggests the necessity for tolerance, both before new and compelling data and before those who hold to heterodox formulations of belief. Intolerance and a closed mind are evidences of infantilism.

III

These factors constitute selected components of mature religious experience. Some are functional, others more conceptual. If thus analyzing religious adulthood seems overly simple, it is to be indicated that simplification is necessary if techniques of measurement (of which there are none at the present time) are to be developed. The field is open for the creation of devices to measure religious maturity, similar to those employed for intelligence, emotional stability and aptitude.

Coherence, as a standard of truth, is important in the integration of the many aspects of the spiritual life. Differentiation is important, to be sure. For purposes of analysis it is necessary. Its sequel, however, must be synthesis, if a meaningful philosophy of religion (or of life) is to be realized. It is incumbent that parts be made to "stick together" as a whole. The contention of the romanticists and the existentialists notwithstanding an incoherent, inconsistent faith is difficult to equate with the ideals of a wholesome maturity.

The very implication of coherence implies that maturity is open-ended. Constantly new experiences pour in upon the individual. The mind cannot be closed to these. New data are to be accommodated, sometimes at the expense of previous conviction. The term "heuristic" is used in this connection, meaning that there are areas of the faith experience which are held tentatively.

This may seem to do violence to religious certainty. A practical certainty, however, is not always an unworthy substitute for an arbitrary dogmatism.

Gordon W. Allport in a recent volume outlines three attributes of maturity: (1) self-expansion, (2) self-objectification and (3) self-unification.⁵ These concepts are helpful as approaches, as well as attributes, to the problems of religious adulthood.

The ideal of maturity presents itself as a challenge to all of those who are involved in religious leadership. This is doubly so for those whose assignment is a college or university campus. The chapel service, the curricular offerings in religion and the other features of the religious program can be oriented to no more commendable goal than that of religious maturity.

⁵ Gordon W. Allport, *The Individual and His Religion* (New York: The Macmillan Company, 1950), p. 53.

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Moral relativism has been, of course, the product of our secularism. Gaining steadily in men's minds for four centuries, though its roots are as old as history, secularism holds that this life on earth as man knows it is the bound of all he can or needs to know. Without reference to any divine power, he can work out his deliverance by wisely using the resources he has at hand. Anything transcending human life is no longer needed. It is, in fact, an illusion to be ignored or despised. A "satisfactory human existence is not an affair of nature, man and God; it is altogether an affair of nature, man, and society. Thus, contemporary secularism is both a protest against the need of anything akin to the Christian faith, and a policy and program of living which claim that 'human society is ultimate and human ills are curable by it.' It is within this secular frame of reference that contemporary man chiefly lives, moves and charts his history." *THE MIND'S ADVENTURE*.

IN THE CHAPEL

PRO REGE *

THE REVEREND S. G. KESSLER, D.D.

First Presbyterian Church, Hastings, Nebraska

We give thanks to Almighty God that in His wise providence and great goodness we are privileged to worship God in this lovely building. We offer our sincere praise and thanksgiving unto Him from Whom all blessings flow that He hath put it into the hearts of loyal men and women to build this noble edifice in recognition of the place which God and the teachings of His Son Jesus Christ ought to have in the life of this institution.

This signal accomplishment ought to serve the purpose of recalling us to the ideal which prompted the founders of this institution to take as their motto the noble sentiment PRO REGE—"For the King." It reminds us that the college began with a sense of mission and with an understanding that it had a function in the Kingdom of God. It was not conceived in terms of a self-sufficient entity which would pursue its own way without regard to God, country or community. It was presumed that it would share in the building of the kingdom of God on earth—it was to be PRO REGE.

It was to be a liberal arts college. It was to be academically sound and accredited and on a firm foundation from a scholastic point of view. But over the classroom and over the laboratory, over the campus and the athletic field, over all activities whether curricular or extra-curricular were inscribed the words PRO REGE—all activities were to be directed "For the King." The dedication of this memorial chapel to the glory of God and the service of many student generations might well focus our thinking and our planning on the motto of the college.

We find an interesting confirmation of the ideas of the founders and their successors in Jeremiah, the ninth chapter, the 23rd and 24th verses, as follows: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment

* A digest of a sermon delivered at the dedication of the Calvin H. French Memorial Chapel, Hastings College, on May 28, 1950.

and righteousness in the earth; for in these things I delight, saith the Lord."

"Let not the wise man glory in his wisdom"—surely it will not be thought strange to quote this in a seat of higher learning. We understand what he meant, I believe. As the servant of God, he knew truth and wisdom and understood that they were good. He knew the great fact in which we all rejoice, namely, that truth is of God, the fountain of all wisdom and also that all truth leads to God. Our Lord Himself commanded us in what he called the First and Great Commandment to "love the Lord our God with all our . . . mind." Truth and wisdom stand today as they have ever stood, the great guides of life, the beacons by which we move in our earthly pilgrimage and the greatest weapon we have today against certain adversaries.

But the prophet was reminding us of something we need to keep before us. The wisdom of man has certain limitations. The wisdom of man can run off on tangents. The wisdom of man is always to be "Pro Rege." Truth is not for truth's sake any more than art can be merely for art's sake. Truth is to be a guide and wisdom is to direct us and it directs us always in a certain way—ultimately it leads to God.

Our generation needs to be reminded that except with all our wisdom we also get understanding we are likely to be lost in a maze of mere facts or drowned in a sea of infinite information. We can see all too clearly today what happens when we choose man's cleverness instead of God's wisdom.

Justice Robert Jackson has said, "It is one of the paradoxes of our time that our modern society needs to fear only the educated man. The savage or uncivilized man is no threat to our society." Our quest for knowledge and for wisdom has not always been to help us to live better. Of late, many of our resources, both in terms of material wealth and in terms of mental acumen, have been directed toward means of destruction. The Confession of Faith declares that "truth is in order to goodness" but our generation appears to believe that "truth is in order to destruction."

"Let not the wise man glory in his wisdom." At best, it isn't too much! "The larger our island of knowledge the greater the shore line in the sea of ignorance." A very adequate corrective to any pride in our wisdom may be found in God's words to Job in the latter chapter of that magnificent drama. "Where wast thou when I laid the foundations of the earth? . . . Hast thou

entered into the treasures of the snow? Or hast thou seen the treasures of the hail? . . . Hath the rain a father? Or who hath begotten the drops of dew? . . . Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? . . . Knowest thou the ordinances of heaven? Who hath put wisdom in the inward parts? Or who hath given understanding to the heart?"

It is our belief that wisdom, just because it is of God, is PRO REGE. It is for the King. Dedicated to Him and harnessed to His enterprises it serves the highest and noblest purpose for which it was intended. This is the conviction, is it not, of the church-related college? This is the philosophy by which it lives and which it seeks to give to students along with the wisdom it imparts. We believe that there is power found in a community of Christian scholars for this very reason—their wisdom is directed and harnessed to the greatest of all possible goals. We do not glory in wisdom as such. We glory in wisdom only when it directs us to God and that it does when we see it to be PRO REGE.

"Let not the mighty man glory in his might." Our age is always impressed by power and some of our contemporaries seem to be impressed only by power. Again, we will misunderstand the prophet if we interpret him to be scorning all might and power. From the days when the Greek maidens swooned in the presence of physical prowess of the athletes of ancient Greece to the contemporary weakness of coeds for the hero of gridiron, court or track, we glory in might and power and physical skills. We think of the seven wonders of the ancient world and the seventy times seven wonders of the modern world and we are duly impressed with the might of man.

It is well that we hear occasionally the word of the prophet that our highest glory dare not be in the might and power of man. Balanced against that must ever be the word, "Not by might nor by power, but by my Spirit, saith the Lord." George Bernard Shaw says, "Man measures his strength by his destructiveness," and that, obviously, can reach a point where there won't even be anyone living to glory in it or, living, could scarcely be expected to see any in so awesome a spectacle of unmitigated desolation.

We believe that what this chapel stands for will survive! The knowledge which is taught in the classroom will be superseded as new truth continues to dawn upon the minds of men. The

mysteries of science which amaze us today will become obsolete even as earlier mysteries seem prosaic and antiquated to us today. Verily, we know in part and we teach in part. The basic faith in God which is manifested in brick and stone in this beautiful building speaks of something which verily cannot die. Our faith for the present and the future, our faith in time and in eternity, is expressed here.

This is to recover lost wisdom and to remember that "Power belongeth unto God." Any power which we may possess, whether of mind or of body, of machine or of science, must also be brought into a right relation with the Author of all power or it pales into destructiveness. Inevitably, at the end, the power which will prevail is God's power.

The prophet further reminds us "Let not the rich man glory in his riches." This is an admonition which we think we shall find it quite easy to follow. For most church colleges this is not a serious temptation. And this is perhaps the point to commend the trustees of this institution for building the chapel first, in the total building program. They might have built a revenue-producing building first of all and justified it on economic grounds. It was, if you please, an act of faith and an expression of a conviction which prompted the first expenditure to be for the construction of a chapel.

To be sure, it means doing it the hard way, but there is something which makes for rugged honesty and sound practice to have an institution required to justify its existence afresh each year. Our college does not live off the dead hand of the past. It lives as it commends itself to the living each year afresh. It serves to remind us constantly that material riches are not the object of glory—though they may be of desire!—but that the true riches must be put into the service of the King.

The prophet has been speaking negatively, though with positive implications. He moves on to indicate the true basis for glory. "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness, in the earth: for in these things I delight, saith the Lord." The best and only worthy basis for the glory of man is in the knowledge of God and living according to the things wherein God Himself delighteth.

Here is to be seen again the genius of the church-related college. It is oriented toward God. We glory not in wisdom or

knowledge for its own sake but because of its relation to God and what that relation means for living a life. We glory not in power for its own sake but we glory in the power which comes for right living and for service when rightly related to God. We glory not in riches for their own sake but we glory in the assurance that the riches of God are open to us. This is not to narrow education or truth but rather to make it as broad as Christ and the world which God hath made.

The greatest glory which can come to man is that he may come to know and understand God and in that knowledge be made fit for fellowship with God—which is the avowed object of the Christian college. For making this central in the curriculum of the Christian college, we make no apology. Thomas S. Gates of Girard College has said it well. He wrote only shortly before his death two years ago in this wise:

“Let the students in our colleges have just as much of the facts of religion as they have the facts of science. Let us no longer shrug our shoulders and say that all religious teaching must be left to the churches. We don't leave the teaching of hygiene to the doctors and hospitals. We don't leave the teaching of civics to the government. We shirk our responsibility when we leave teaching of religion to the churches.

“Someone may reply, ‘Will we not be accused of putting religious propaganda into the schools if each man is taught his own faith?’ That depends partially upon how a faith is taught but the real answer to the question is this: In many of our educational societies today the voice of religion is the only voice that is silenced. The atheist can stand up in class and give his creed or lack of it. The humanist can be heard the length and breadth of the land, in class and out of it. No man says what type of economics shall be taught. If other voices can be raised, why should religion be silenced?

“We need religion in education because we need religion in life. We have created a world in which we are afraid to live. We are afraid to live in the world because we have only conquered the beasts of the fields; we have not yet conquered the beast within ourselves. That can be conquered only through the grace of God and we can learn to live happily only when we learn to live morally and spiritually.”

The glory of Hastings College is this, I trust, that it teaches all who come within its walls of learning to understand and to

know God and to follow after the things in which God also delights. This is done in chapel exercises but if it is done only there it will not be successful. This is done in the departments of science when the pupil is led from nature to nature's God and is privileged to see not only cause and effect but Him Whom Alexander Pope calls "That Great First Cause, least understood, who all my sense confined to know but this, that Thou art good and myself am blind." This is done in the department of history when the truthful record is unfolded, and over all the movements of history is seen to hover the Spirit of Him with whom a thousand years are but as one day and a day as a thousand years; a teaching of history which makes it to be seen as His Story—and points to the one far-off divine event toward which the whole creation moves. This is done in the athletic department when the principles which we prize in the Christian tradition are brought to bear upon the conduct of athletes and all forms of athletic contests so that honesty and true sportsmanship, rugged discipline and hard playing, self-control and cleanliness, are not thought of as things to be sacrificed to win a conference championship but as the only basis on which to develop a champion or to really merit a championship. The point we are trying to establish is that if we are to have a Christian college and if we are to achieve the goal of those who gave us the motto under which we march, then every aspect of college life and activity must be declared to be PRO REGE. It is all "For the King" and thereby we do not sacrifice or curtail ourselves but walk in that way which makes us worthy of life itself.

All of which is to say that it is not simply the chapel which is to be PRO REGE. Obviously, that is expected. And to that end it is wondrously fitting and proper that it should be located at the heart of the campus and at present be the most striking building on the campus. In that sense, the chapel is a symbol of our philosophy of education. But it may not be amiss to drop a word of caution lest in the days ahead we be more impressed with the symbol than with what the symbol stands for! We dare not become satisfied with the symbol only. To put the symbol in the place of the reality is idolatry and is a violation of the second commandment. Even as the chapel is the center of the campus so it must be the center of campus life and the center of the curriculum. Therein lies the glory of an individual and

the glory of a college. Only thus can it send forth from its campus graduates who have a basic understanding of life in the way God conceived it to be. Only thus can we send forth graduates who are ready for living a life as well as making a living.

The favorite hymn of Dr. Calvin H. French, I am told, is the hymn, "O Jesus, I have promised to serve Thee to the end." If we, of this generation in faculty, administration, students, trustees, are to carry on the tradition which has come to us, we must see that our greatest glory cannot lie in our wisdom, great and growing as that may be, nor in our power or riches, magnificent as they may be; our greatest glory must ever lie in a more perfect understanding and knowledge of the Lord God Almighty and in those things in which He takes delight. Thus, may we more and more fulfill the hopes and aspirations of those into whose labors we of this generation have entered and cause this college with all its wisdom and power and riches to continue to be directed PRO REGE. And for the accomplishment of that high and holy endeavor let us now pray.

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We want the "climate" of our colleges, as well as the curricular offerings, to be most conducive to the growth and development of such leaders as will make the greatest contribution to the strengthening and extension of the Church. This is the essential reason for our separate existence, and the only way in which we can justify the Church's faith in us. How necessary it is, therefore, that the entire staff, administrative and teaching, be whole-souled and active in the achievement of the institution's objectives. *W. P. Hieronymus.*

IN THE LIBRARY

DEMOCRACY IN THE ADMINISTRATION OF HIGHER EDUCATION, edited by Harold Benjamin, The Tenth Yearbook of the John Dewey Society, "relates the whole problem of higher educational administration to a major responsibility of our colleges and universities: the exercise of leadership in advancing and implementing our democratic way of life." The problem is considered in three specific aspects. Part I is devoted to a discussion of principles involved, such as the role of higher education in American democracy, the principles of democratic association, the nature and functions of democratic administration and the particular tasks of administration. Part II evaluates current administrative practice, in such areas as faculty organization, composition of governing boards and determination of institutional objectives and activities. The final section examines the responsibilities of administration in specific institutional functions: proper appraisal of personnel, securing and distributing financial support and studying the students and their communities. Harper & Brothers, New York, New York.

THROUGH CHRIST OUR LORD by Georgia Harkness is unique in the field of Christian devotions. Each daily reading centers around a Gospel passage—giving the heart of the Scripture, indicating a longer unit for reading and offering a brief, straightforward explanation. Rich with resources for worship and study, these devotionals bring personal guidance toward the richness of a Christ-centered life. Abingdon-Cokesbury Press, New York and Nashville.

JAPAN BEGINS AGAIN by William C. Kerr who has worked intimately with Japanese in Korea and in Japan carries conviction because the author knows the hearts and lives of the nameless hosts behind the newspaper headlines whose burdens today are the result of remote and recent developments in that unhappy country. The climax of this thoughtful study is a challenge to American Christians, a challenge to measure up to the need and opportunity that may vanish within a few years. Friendship Press, New York, New York.

THE ART OF TEACHING by Gilbert Highet is concerned with teaching as an art, a daily work and a way of life. Mr. Highet surveys the work of the greatest teachers from Socrates and Jesus to the twentieth century. He shows how they actually

taught and what their pupils thought of them. It is a wise and humane book, inspirational and useful in the best sense. Alfred A. Knopf Press, New York, New York.

THE DIGNITY OF MAN, *Our Lost Birthright and How to Find It*, by Lynn Harold Hough, is an intimate and searching study of the resources of the tragedy and the glory of man. In developing his subject, Dr. Hough draws freely on man's vast heritage of thought in classic and modern literature, on the Old Testament narratives, on the great teachings of Jesus and the sure logic of the Apostle Paul. Abingdon-Cokesbury Press, New York and Nashville.

Three years ago Professor George F. Thomas of Princeton University, in a letter to The Edward W. Hazen Foundation, urged the need for careful studies by natural scientists, social scientists and humanistic scholars concerning the religious implications and responsibilities involved in the teaching of their respective disciplines. In each of the Hazen pamphlets listed below, a scholar discusses the problem of relations between religion and higher education and its specific pertinence to his own field of learning, his own conception of his intellectual and spiritual responsibilities to his students, to the institution which he serves and to society in general. The pamphlets are addressed primarily to the teacher in the field; secondly to students and to interested members of the educated public.

1. *Religious Perspectives of College Teaching in the Classics* by Alfred R. Bellinger, Professor of Latin, Yale University.

2. *Religious Perspectives of College Teaching in History* by E. Harrison Harbison, Professor of History, Princeton University.

3. *Religious Perspectives of College Teaching in Philosophy* by Theodore M. Greene, Professor of Philosophy, Yale University.

4. *Religious Perspectives of College Teaching in English Literature* by Hoxie N. Fairchild, Professor of English, Hunter College.

5. *Religious Perspectives of College Teaching in Economics* by Kenneth E. Boulding, Professor of Economics, University of Michigan.

These pamphlets may be obtained by writing The Edward W. Hazen Foundation, 400 Prospect Avenue, New Haven 11, Connecticut.

AMONG THE COLLEGES

Mennonite educators and journalists from the United States and Canada met at *Bluffton College* in November for a conference on the theme: "The College Curriculum as an Organ for the Teaching of Christianity." The program consisted of four main divisions: Christian foundations, arts and literature, material sciences and social sciences.

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The Board of Education, ULCA, reports that the Christian Higher Education Year Appeal for \$6,000,000 has resulted in cash and pledges totaling \$6,757,421, or 112 per cent of the goal.

The United Lutheran Church in America, in its convention at Des Moines, voted a strong resolution calling upon "each congregation which has not fully shared in the appeal to inaugurate and carry forward . . . such local procedure as will assure a complete congregational response to the end that all of the institutions of the Church may receive the direly needed sums originally allocated and that the joy of victory may be shared by each congregation and each synod throughout the Church." This Commission congratulates the United Lutheran Church in America upon the success of its campaign.

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Dr. Joseph J. Spengler, *Duke University* Professor of Economics, will participate with other scholars in a three-year project to determine relations between Christian ethics and economic life, sponsored by the Federal Council of Churches of Christ in America. Dr. Spengler will study the role of values in economic thought and behavior as part of a research program being conducted by the Council's Department of Church and Economic Life. Findings will be included in *Goals of Economic Life*, the first of a projected series of six volumes of Christian ethics and economic life to be published by the Council before December 1952.

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The *Evansville College* faculty, at the first faculty conference of the college year, heard President Lincoln B. Hale state: "If I were to be asked to state the greatest need of our colleges in this year 1950, I would unhesitatingly say, strengthen the religious foundations. . . . Democracy is built upon a religious concept.

. . . Freedom and liberty as we understand them evolve from religious truth that emphasized the inherent dignity of each son and daughter of God. Thus, may not our most important task be the strengthening of the spiritual nature of our students. . . . The religious tone and influence on a campus is determined by the 'soul's sincere desire' of each individual member of the faculty. What we do as a faculty, individual in its approach but collective in its efforts, will determine what happens to students on our campus . . . the campus for which each of us has a responsibility."

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The Annual Willson Lectures at *Texas Wesleyan College* were presented in November by Dr. Janet Fowler Nelson, an authority on marriage and family problems. Dr. Nelson gave four addresses entitled: "Why Marry?"; "How Do You Know You Are in Love?"; "Marriages Are Not Made in Heaven" and "Cycles in Marriage and Family Life." Two of these lectures were oriented for the student body and the others were given at the adult level for visitors and friends who attended the evening sessions.

* * * *

Prior to the opening of *High Point College*, the faculty, under the direction of President Dennis H. Cooke, spent three days in seminars pertaining to the present problems of the College. Special attention was devoted to the methods of publicizing the College, and a committee was appointed to study a uniform grading system for the faculty. More and more colleges are having faculty retreats and seminars of this nature.